VOL. 13 JUNE-JULY, 1969 NO. 4

W. L. ADAMS, 33°
Newly Elected Wise Master, New Bern Chapter of Rose Croix No. 5

Regular Meeting

NEW BERN LODGE OF PERFECTION NO. 6
MONDAY NIGHT, JUNE 9, 1969
8:00 P. M.
AND
MONDAY NIGHT, SEPTEMBER 8, 1969
8:00 P. M.

THE BAGPIPE

516 Hancock St., New Bern, N. C.

Issued Monthly except July and August by
NEW BERN SCOTTISH RITE BODIES
New Bern, N. C. 28560

ROBERT L. PUGH ..... *Editor*
FLORIE G. DILL ..... *Ass't. Editor*

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New Bern, N. C. June-July, 1969
Vol. 13 No. 4

OFFICERS NEW BERN LODGE OF PERFECTION NO. 6

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Junior Warden	James W. Brewer
Orator	N. M. Baxter
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Almoner	W. C. Chadwick
Treasurer	Wallace E. Jones
Secretary	Robert L. Pugh
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Expert	Oscar Aldridge
Ass't. Expert	E. W. Paul, Jr.
Capt. of the Host	Reynold S. Davenport
Tiler Emeritus	J. C. Barker
Tiler	S. E. Pittman
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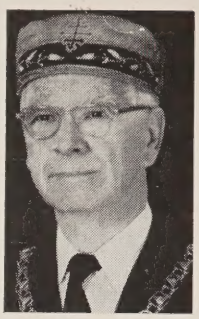

Ill. Luther A. Smith 33°

The several Bodies of the Ancient and Accepted Scottish Rite of Freemasonry, sitting in the Valley of New Bern, Orient of North Carolina, acknowledge and yield Allegiance to to the Supreme Council of the Thirty-third Degree, the Mother Supreme-Council of the World, whose see is at Charleston, in the State of South Carolina, of which LUTHER A. SMITH, 33°, is Grand Commander, C. FRED KLEIN-KNIGHT, JR., 33°, is Grand Secretary General, JAMES G. JOHNSTON, 33°, is Sovereign Grand Inspector General in N. C., and ROBERT L. PUGH, 33°, is Personal Representative in the Valley of New Bern of the Sovereign Grand Inspector General in N. C.

Ill. James G. Johnston 33°

THE SCOTTISH RITE CREED

The cause of human progress is our cause, the enfranchisement of human thought our supreme wish, the freedom of human conscience our mission and the guarantee of equal rights to all peoples everywhere, the end of our contention.

I Remember

The fields are the same, the corn is growing
Straight in the row, a lush verdant green;
Soft through the leaves the south wind is blowing.
Yet, something is gone from this pastoral scene.

The old pump still stands, cool is the water,
Just as it was in the days long ago;
A mocking bird sings from the hedgerow border
And a cricket chirps in the tall weeds below.

Wild flowers bloom on the edge of the pathway,
A path well worn from the tracks of the past;
Dewdrops sparkle bright as a sun ray,
Washing the blades of the new summer grass.

A beautiful scene. How well I remember
That once in this place we walked side by side;
To me a new spring, to him a December,
Come winter time, my Father had died.

The fields are the same. Yet, there is a warning—
December is fast approaching my way.
Soon, too, I will be in a new in the morning;
But today I'll remember, It is Father's Day.

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Father's Day 1969

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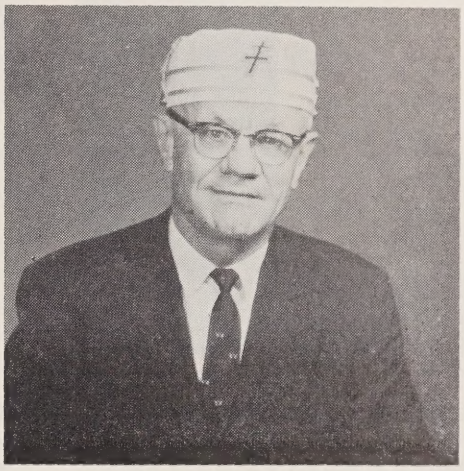


R. L. Pugh, 33°

This will be the last issue of the BAGPIPE before the summer vacation period arrives and we want to take this opportunity to express to you our appreciation for your wonderful spirit of cooperation which we have enjoyed during the year. Many of you have labored diligently to the end that the Scottish Rite might be recognized in your community as the great organization that it is. You have sought tirelessly to make the beauties of the Scottish Rite available to others, and for all of your efforts we are indeed grateful.

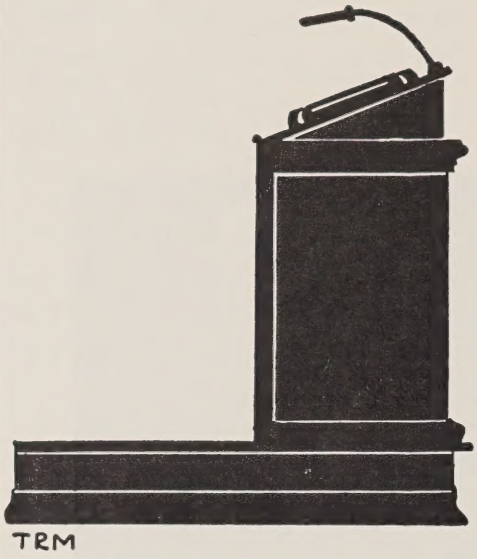
We will not be idle during the summer months, however. We shall continue to make our contacts and to build upon them in such a way that the forthcoming class, November 18, 19 and 20, will be the largest and best we have ever had. We have been looking for a class of 200 for some time and now we are beginning to say that this time our efforts to this end will be fruitful and we have full confidence that we will actually have the class of 200.

The class has already been named "The Constitution Class" and throughout the Reunion it is our plan to emphasize loyalty to and support of the constitution as essential to the welfare of our troubled nation today. It is our plan to have outstanding national leaders, noted for their support of the constitution, present for the Reunion. Details of these plans will be announced in the September issue. In the meantime, let it suffice to say that from every standpoint and in every sense of the word we have full confidence in reaching our goal for the November Reunion.

Let us, therefore, express our fond hope that you will reap all the enjoyment possible out of a pleasant summer and that you will continue to bear in mind our expressions of hope for the Reunion.

R. L. Pugh

Robert L. Pugh, 33°
Secretary



From The Classroom

BY EDWARD P. BLAIR, 33° CLASS LECTURER

The Three Roads to a Good Life in Scottish Masonry

It has been well said that there are three roads to a successful life in Masonry; Regulation, Imitation and Inspiration. In all major areas of experience life begins with *regulation*, but it comes into a larger focus with *imitation* and it reaches its' real beauty in the sublime heights when *inspiration* is brought into being. It is here that one gets the encouragement and initiative to put the God given traits into one's daily life.

At a very early age, we can see this pattern in the relationship, even of a parent and a child. First of all, it is *regulation* that comes into existence, when everything is arranged for the child. He needs simply to obey and all is well. This early respect for law is begun and we are never completely free from it, as it must in a real sense, encompass all that we do. Soon the growing child begins to learn much by *imitation*, even as much or more than by *regulation*. He begins to follow more what people demonstrate, than actually what they prescribe. Emerson's observation soon becomes true, "What you do speaks so loudly that I can not hear a thing that you say." This focus upon imitation places a great responsibility upon the parents.

But you know, the day finally arrives when you see that *inspiration* comes into its rightful existence. The *inspiration* of Parents, Institutions, Movements, and others, knows no limits. Scottish Masonry, as seen, demonstrates and portrays all three of these roads. We find ourselves encompassed with rules and regulations to keep us within due bounds, with both God and all mankind. The ritual is so full of the teachings found in his Holy Word, that it contains much of his life. We, who are worthy and well qualified and practice its precepts, find life a glorious venture into faith.

We cannot help but see over and over again the dignity of men in all of his splendor. We find that God has really endowed us with certain abilities, so that it is really a privilege to live among our fellow-creatures, whom he has also inspired.

It is almost beyond our power to imagine the extent of our influence for good. Every person who is a Scottish Mason, wherever disposed around the globe, should show his sincerity and fraternity by a strict observance of its principles and its tenets of brotherly love, relief and truth. Never has there been a greater need than now, nor a better opportunity to let our God given light to shine before all people.

We need to begin, however, with a healthy respect for law because we must have *regulations*. It is one of the three roads, but it can not stop here. *Imitation* as a social force needs to reinforce these *regulations*. The great social pioneers have been moved by neither *regulation* nor *imitation* as much as by *inspiration* for a great ideal, but the zeal for these ideas and ideals should come from the heart and be motivated by a love for our Heavenly Father, rather than by selfish emotionalism and reckless destruction. These social pioneers need a vision made clearer by a higher and nobler destiny, rather than blurred and dimmed by their own miniature statures. Progressive Scottish Masonry not only sets examples, but uses the force of *imitation*.

There are three roads to a successful life in Scottish Masonry. But, man must walk on all three; for one without the other might lead to a deadend. Regulations are necessary, made real by Imitation, but enhanced and lifted up by Inspiration.

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Our New Wise Master

WILLIAM LEE ADAMS, 33°

Our new Wise Master, whose picture is featured on the cover of this issue of the BAGPIPE, is William Lee Adams, 33°, who has always been an indefatigable worker in the quarries of Masonry and this new honor which comes to him, like all of the others he has received is just another recognition of his outstanding service.

Brother Bill was born on April 25th, 1901 in Craven County, North Carolina. He attended School in Craven County after which he received further education at N. C. State College at Raleigh, N. C.

After completing his education he accepted a position as County Agent in Wilson County, N. C. He served several years in that position and moved to New Bern, N. C. in the year 1948.

After coming to New Bern, Brother Adams became a member of Centenary Methodist Church. He has served his church in several capacities, at present he is a member of the Official Board of his church and chairman of the Commission on membership and evangelism.

Brother Bill was raised to the Master Masons Degree in Doric Lodge #568 on February 2, 1951. He served Doric Lodge as Master in 1958 and on August 29, 1961 he demitted from Doric Lodge to take a leading part in organizing Grantham Lodge #725. He served as Master of Grantham Lodge from August 29th thru December 31, 1963.

On November 13, 1964 Brother Adams was elected to receive an Honorary Membership from Doric Lodge #568.

He became a 32nd degree Scottish Rite Mason in April 1951, and he was elected to receive the Investiture of Knight Commander of the Court of Honor in October 1961.

Brother Adams has served a three year term as District Deputy Grand Master of the 7th Masonic District of North Carolina.

He was most helpful in organizing the New Bern Chapter of the order of DeMolay, and has given freely of his time and talent to make the Chapter a success.

Brother Adams was awarded the honor of being selected as the New Bern Scottish Rite Club man of the year during 1966.

In October 1967 this outstanding Mason was elected by the Supreme Council to receive the honorary title of Sovereign Grand Inspector General or as it is more popularly known, the 33°. Brother Bill attended the Supreme Council session where he was coronetted with this coveted honor.

One of his greatest areas of personal enjoyment comes from his activity in behalf of the Order of DeMolay. He has been most active in organizing, supporting, encouraging as well as in guiding and directing the activities of the New Bern Chapter of DeMolay and certainly the fact that this Chapter has enjoyed such a high degree of success is due in no small measure to the constant and vigilant attention it has received at the hands of Bill Adams!

Local Mason Becomes Member British Research Lodge

Brother Earle F. Burnette of Ocean Lodge No. 405 was recently appointed the Local Secretary for North Carolina for Quatuor Coronati Lodge No. 2076, London, England, the Premier Lodge of Masonic Research. Any Brethren who are eager to take a deeper interest in the Craft, its origins, developments and practices would be heartily welcomed. Membership is available for individuals and for lodges as a whole in the Quatuor Coronati Correspondence Circle.

Brother Burnette will be pleased to answer any inquiries regarding the Lodge and may be contacted at 110 Calico Drive, Morehead City, N. C. 28557.

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DO YOU KNOW THIS BROTHER?

Brigadier General Foster C. LaHue, 32°

In the April issue of the BAGPIPE we initiated a series of articles on outstanding personalities who have recently united with the Scottish Rite Bodies in the Valley of New Bern. The first of these personalities presented to our Bodies was an outstanding educator, a former President of East Carolina College, now East Carolina University, who is now retired from active labors and retains his residence in Greenville, Dr. John D. Messick. Dr. Messick transferred his membership to us from Vermont.

It is now our pleasure to present the second outstanding personality in this series, a man with tremendous love for Masonry and who was assigned to Camp LeJeune in May 1968 as Commanding General, Force Troops, Fleet Marine Force, Atlantic. This interesting personality is Brigadier General Foster C. LaHue.

No sooner had General LaHue assumed his command before he immediately let it be known that he has an intense interest in the Masonic fraternity and that he wanted to play an active part in its progress.

He affiliated with the Scottish Rite Bodies in the Valley of New Bern on December 9, 1968, shortly after he arrived at LeJeune and became a member of Sudan Temple in November of that same year.

It is indeed a signal honor to have this active Masonic military leader in our presence and Scottish Rite Masonry in this Valley can hopefully look forward to many fine associations with him as well as to some excellent evidences of his interest in Masonry. He has a fascinating biography which we are happy to include in this word of welcome to him.

* * * * *

Foster Carr LaHue was born September 2, 1917, in Corydon, Indiana. He was graduated from Corydon High School and from DePaul University in 1939 with a B.A. Degree and holds a M.A. Degree in Personnel Management and M.S. Degree in Business Administration from George Washington University.

Upon completing Officer's Candidate School at Quantico, Virginia, in May 1941, he was commissioned a Marine Second Lieutenant and subsequently completed the Reserve Officers Course. He was promoted as follows: First Lieutenant, June 1942; Captain, September 1942; Major, May 1943; Lieutenant Colonel, January 1951; Colonel, October 1959, and Brigadier General, December 1966.

During World War II he served as a platoon commander, company commander and batallion staff officer with the First and Fourth Raider Battalions participating in operations on New Georgia and in the Admirality Island landings in the Pacific.

Returning to the United States in August, 1944, he reported to Camp Pendleton, California, where he was Commanding Officer of the Instructor Training School, until his release to inactive duty in February 1946.

At the outbreak of the Korean conflict, Major LaHue was serving as the commanding officer of Company "D", 16th Infantry Battalion of the Organized Marine Corps Reserve in Louisville, Kentucky. He returned to active duty with Company "D" in August 1950 and arrived in Korea in November for duty with the First Marine Division where he first served on the division staff as Division Adjutant.

From June to November 1951, when he departed Korea, Lt. Col. La Hue commanded the Third Battalion, First Marines, winning the Silver Star Medal, a Legion of Merit with Combat "V" (for valor), and Air Medal.

Returning to the United States, Lieutenant Colonel LaHue was Aide-de-Camp to General Lemuel C. Shepherd, Jr., the

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20th Commandant of the Marine Corps from January 1952 until August 1954. After completing the Command and Staff College course at Marine Corps Schools, Quantico, Virginia, in June 1955, he became Academic Supervisor, then Assistant Director of the Amphibious Warfare School, a position he held at Quantico until May 1957.

Following two years duty as Commanding Officer of the Second Battalion, Fourth Marines, and later Assistant Chief of Staff, G-2, with the First Marine Brigade in Hawaii, he was designated Director of Protocol on the staff of the Commander-in-Chief, Pacific with headquarters in Hawaii in July 1959.

Colonel LaHue returned to Quantico, in September 1961, to become Assistant Director and later Director of the Amphibious Warfare School until February 1963, when he was assigned as Assistant Chief of Staff, G-1, at the Marine Corps Education and Development Command.

Following a year of study at the Industrial College of the Armed Forces, he was ordered to Headquarters Marine Corps, Washington, D. C., to become Military Secretary to the Commandant of the Marine Corps and was promoted to Brigadier General in December 1966. For meritorious achievement while serving as Military Secretary from August 1965 until February 1967, General LaHue was awarded the Navy Commendation Medal.

From March 1967 until April 1968, General LaHue served with the First Marine Division in the Republic of Vietnam as Assistant Division Commander, Division Commander, and as Commanding General, Task Force X-Ray. During the enemy TET offensive in February 1968, General LaHue commanded the Marine forces who recaptured the city of Hue. For services in South Vietnam, he was awarded the Distinguished Service Medal by the United States and National Order of Vietnam Fifth Class, Army Distinguished Order First Class and Vietnamese Cross of Gallantry with Palm by the government of South Vietnam.

General LaHue assumed his current assignment as Commanding General, Force Troops in May 1968. Force Troops is composed of 16 separate companies and battalions, providing heavy combat support and combat service support for east coast Fleet Marine Forces.

A complete list of his medals and decorations includes: the Distinguished Service Medal, Silver Star Medal, the Legion of Merit with Combat "V", the Air Medal, Navy Commendation Medal, the Army Commendation Medal, the Purple Heart, the Presidential Unit Citation, Navy Unit Commendation; American Defense Service Medal, the Asiatic-Pacific Campaign Medal with three bronze stars, the American Campaign Medal, the World War II Victory Medal, the National Defense Service Medal with one bronze star, the Korean Service Medal with four bronze stars, the Vietnam Service Medal with four bronze stars, the Marine Corps Reserve Ribbon, the United Nations Service Medal, the National Order of Vietnam Fifth Class, Vietnamese Army Distinguished Service Order First Class, the Vietnamese Cross of Gallantry with Palm, the Order of the White Elephant, Degree of Commander (Thailand), the Korean Presidential Unit Citation, and the Republic of Vietnam Campaign Medal.

General LaHue and his wife, the former Marsha Ann Behse of Saginaw, Michigan, (DePauw 1942) have two children: Sally Ann (born October 19, 1947) and Laurence Holt (born August 11, 1954).

If

If you were busy being kind,
Before you knew it you would find
You'd soon forget to think 'twas true
That someone was unkind to you.
If you were busy being glad,
And cheering people who are sad,
Altho your heart might ache a bit,
You'd forget to notice it.
If you were busy being good,
And doing just the best you could,
You'd not have time to blame some man
Who's doing just the best he can.
If you were busy being true
To what you know you ought to do,
You'd be so busy you'd forget
The blunders of the folks you've met.
If you were busy being right,
You'd find yourself too busy, quite,
To criticize your neighbor long
Because he's busy being wrong.

—The Oklahoma Mason

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Films Available From the New Bern Office

Your Bodies now have three 16 MM sound films that have been produced by the Supreme Council. One of them is comparatively recent, having been issued in the late months of 1968 and is entitled "Two Lives in Ten Minutes". This film is based upon twelve engravings by William Hogarth, the originator of the graphic arts in England during the 18th century.

These twelve prints constitute a series of engravings and are entitled "Industry and Idleness". It is a fourteen minute film and has already been hailed by professionals in the motion picture industry an outstanding film.

A color-sound motion picture of this kind is probably the most effective way of communicating with an audience, but its impact is often short-lived unless there is an appropriate follow through. Consequently, we have available, along with the film, a booklet (7"x9") of 32 pages that includes the entire script of the film as well as additional biographical notes and a complete set of twelve four color reproductions of the original Hogarth engravings. These reproductions are beautifully printed on one side of the page so that they may be framed.

The film tells the contrasting stories of two young apprentices, the first industrious and decent, the other an idler without morals. It is suitable for practically all types of audiences, Masonic and non-Masonic.

The history of significant graphic arts in England really begins with William Hogarth in the 18th century. He did not draw his inspiration from mythology, history or religion but devoted his talents to reporting every phase of life in the Georgian period of England. At about the age of twenty-seven (1723), Hogarth became a Freemason. The teachings of the Fraternity have been described as "a beautiful system of morals, veiled in allegory and illustrated with symbols." Hogarth was deeply interested in these teachings and became a Grand Steward of the Grand Lodge of England located in London. He was a very astute and critical observer of his contemporaries and often found their activities at great variance with the moral idealism he had embraced.

As a social commentator and moralist this first great English painter might be compared with Charles Dickens and William Makepeace Thackeray, for all three lashed the follies and exposed the brutalities of their day with brilliant satire. Hogarth said of his work, "I have endeavored to treat my subjects as a dramatic writer; my picture is my stage, and men and women my players . . ."

William Hogarth's ability to reveal the problems of the world he lived in was a dramatic talent of such impact that it often overshadowed his outstanding skill as a draftsman, engraver and painter, but he is recognized today as one of the finest artists in 18th century Europe. His work was so popular that it was often pirated, and it was he who initiated the first copyright protection for artists, often called "Hogarth's Law."

Although a highly regarded Freemason he had no hesitation in producing drawings that ridiculed members of the craft who failed to live up to the high standards of the Masonic Fraternity. In fact, Hogarth satirized everything and everybody that deserved it, much in the spirit of present day political cartoonists.

Inevitably, both in these engravings and in the motion picture derived from them, the complex problems of the real world are greatly oversimplified, but the temptations that lead to disaster and the industrious efforts that lead to success are sharply defined, and were essentially the same in 18th century England as they are in the 20th century America. Indeed, human nature has not changed.

The other two films still available from our office are, one "The Faith of Our Fathers" and the other, "The Summer of Decision". The only cost you will have for any of these films will be that of return postage.

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ROBERT FRANKLIN SPENCE, 32°, K.C.C.H.

It is probably true that every Consistory of The Ancient and Accepted Scottish Rite of Freemasonry is blessed with a number of outstanding members, distinct personalities who create for themselves a wide circle of friendships, and whose memories will linger long with the brethren, even though they, themselves, have departed to eternal shores. These are the men who have made indelible impressions upon their friends and brothers, who have lived lives of usefulness, making a substantial contribution to the welfare of the generation of which they were a part, and then, because the Supreme Architect of the Universe felt the need of the presence in heaven of another wholesome character, had been called to their eternal home.

Yes, I say it is probably true that every Consistory has men of this type and certainly our Craft has grown strong and influential because of them. Scottish Freemasonry in the Valley of New Bern, however, has been especially blessed with many such personalities, and surely there can be no doubt that our tremendous growth and prosperity and the general welfare and congeniality of the brethren, are due in no small measure to the presence of so many members of this caliber. One of the most interesting and fascinating of such men is Robert Franklin Spence, who passed away on Sunday afternoon, May 25th, 1969 in Elizabeth City, North Carolina.

He was a man with a kind disposition, a genial personality, a great desire for fellowship and certainly one of the most loved Masons in North Carolina. He loved to meet and to mingle with Masonic brethren and probably was never so happy as when he was in their presence.

Bob was born in Elizabeth City on December 29, 1914, and became a 32° Mason November 19, 1942. His service to the Scottish Rite was recognized in 1953 when the Supreme Council in Washington, D. C. on October 20th invested him with the rank and decoration of K.C.C.H. He has participated for many years in several of the degrees of the Scottish Rite and always performed his parts with dignity and dramatic skill. From every standpoint Bob was one of the most loyal members that we have and we shall miss him.

Bob was also active in symbolic Masonry of the Blue Lodge and always took a commendable pride in the activities of the First District of North Carolina. In fact he always loved to say, "The First District is first in everything!" He was District Deputy Grand Master and served with a great deal of enthusiasm.

Bob also took a great deal of interest in the work of the Eastern Star and was elected as a Worthy Grand Patron. In this position he served the members of the Eastern Star throughout the State of North Carolina faithfully and with a keen sense of dedication to the responsibility that was his.

Bob was active in his church and was always interested in the activities of the church.

In summary, let it be said that in whatever areas of service Bob was called upon to move, he discharged all of his responsibilities with tremendous effectiveness and in such manner that he easily won the acclaim of all who knew him.

To his widow, Alma, who has always served so faithfully by his side and who supported him in all his activities and to his two sons we extend our deepest and most heartfelt sympathy, assuring them of our continued prayers for their welfare.

Craven Chapter of the Order of Demolay Installation Ceremonies

Walter H. Paramore, III was installed as Master Councilor of the Craven Chapter of the Order of Demolay in impressive installation ceremonies held at the New Bern Scottish Rite Building Thursday night, May 8.

Michael T. McCaffity was installed as Senior Councilor and James Linwood Sutton, Jr. was installed as Junior Councilor.

Other officers installed were Julian A. Williams, Treasurer, Donald P. Adams, Scribe, George C. Ipock, Senior Deacon, Robert Lee Ballenger, Junior Deacon, John Michael Crump, Senior Steward, James R. Blalock, Junior Steward, Kenneth M. Dunn, Chaplain, Henry Stilley, Jr., Sentinel, Glenn A. Russell, Standard Bearer, James William Bevill, Jr., Marshal, and John B. Hughes, Orator.

Those installed as Preceptors were Gary C. Barker, John B. Willis, Jr., Grier S. Crawford, Michael E. Fisher, Bruce L. Williams, Earl G. Delmastro, and Melvin J. Williams, Jr.

The installing officers were Donald P. Adams, Master Councilor, Kenneth E. Riggs, Jr., Senior Councilor, William T. Potter, Junior Councilor, Claude L. Hughes, Jr., Marshall, Edward P. Ophille, Chaplain, and Leon F. Williams, III, Senior Deacon.

After the installation ceremonies Walter Paramore, III, Master Councilor, recognized his grandparents, Mr. and Mrs. Walter H. Paramore, Sr., of Nashville; Chapter Dad Marvin D. Wilson; and Chapter Ritualist Dad Bill Adams.

Dad Marvin Wilson presented awards to various Demolays.

The Nine O'Clock Interpolation was held followed by the Flower Talk given by Donald Adams.

After the benediction was pronounced by Rev. R. D. Shinkle, Grand Chaplain of the Grand Lodge of North Carolina, a reception for the newly installed officers was held in the Charles A. Seifert Dining Hall.

Approximately 120 persons were in attendance.

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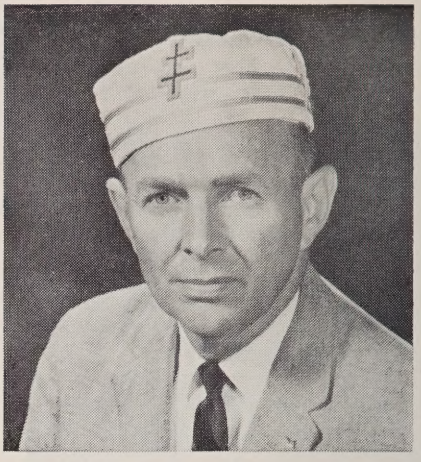
DOWN ONSLOW WAY

By

Reynold S. Davenport, 33°



If the general attire of today's hippies causes you to think you've seen it all somewhere before — maybe you have. Take down an old Dickens volume, one with the original illustrations by Seymour or Phiz, and there it is. The long hair, tight pants, simpering postures, and more. I don't know whether those artists were accurately portraying the mode of their day or accurately peeking into the future, but the resemblances are remarkable. Dickens conjured up some pretty vile characters in his stories but in at least one particular they differed sharply from our hippies — most of 'em worked for a living.

In addition to discovering the foregoing resemblances, a recent perusal of a previously unread Dickens story introduced me to a word that I've never before run afoul of in all my reading and listening — tergiversation. This word may enjoy common usage in some circles but it has waited an uncommonly long time to whet my curiosity. The small dictionary doesn't carry it in stock — you have to go to one of the big ones.

If events follow their usual course I'll probably see or hear tergiversation again pretty soon. I almost never see or hear a word for the first time that I don't see or hear it again right away.

Each time I go to the dictionary I'm reminded of a man I once knew whose education was of the briefest variety and who calculated to improve it by reading a page of the dictionary each day. He stuck to this project with commendable perserverance and he committed to memory some real beautiful words, but he never was particular as to when and how best to insert these new-found gems into his conversation — he just wanted you to know he had 'em on hand. He'd disconcert you with something like: "My best cow ambulatoried out of the pasture last night;" or, "that there rooster is the Bohemianist animal I ever seen." Such, of course, were the products of his earlier sessions with Webster and indicated that he, at that point, retained some association of words with meanings; but as he progressed further into the alphabet and stored up more words and more definitions they began to get sort of disconnected in his mind and it then required a great deal of attention and guesswork to fathom his utterances. He once stated that while he was laid up with a vituperated big toe his wife cooked him up a mess of troglodytes and onions. He got to be probably the verbosifiedest man in our community.

Then there was a neighbor we once had who found the word surmise somewhere and liked to have worn it clean out. He apparently thought it was about the most fetching word that ever was and he surmised everything he could lay his tongue to. He'd see me cranking up the lawnmower and he'd lean over the fence and sagely comment, "I surmise you're going to cut the grass." If it clouded up he'd surmise it was going to rain; if the sun came out he'd surmise it wouldn't rain. I couldn't so much as stick my head out of the door without getting hit with two or three surmises before I could draw it back. He had so deluged and overwhelmed me with his surmises that when I heard his work had taken him out of town for a while I went out in the back yard and gave three rousing cheers; whereupon his wife, whom I hadn't seen standing in her yard nearby, remarked brightly, "I surmise you're happy about something." She had it too.

That's all from Onslow.

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"With Mouth To Ear"

BY CLYDE McCARVER, 32°, K.C.C.H.

How Big Is Your Vision?

Most men aspire to an enlargement of mind and soul. Certainly, this is a purpose of masonry. We live in a vast universe! In high moments we feel the surge of eternity in our souls. We are finite; but the sense of infinity dominates our lives. We are created in the image of God . . . "But it doth not yet appear what we shall be." Prisoners of hope, we dream dreams and see visions of our ultimate destiny! What, then, prevents the expansion of our personalities? Why must we ever remain small in our interests and outlook? Is it not self-centeredness that stands in our way? When shall we learn to trust ourselves with joyful abandon to the swell of the oversoul?

We can learn something from science. What unmeasured possibilities of knowledge confront man in his struggle to pierce the mysteries of the universe! Slowly through the centuries he has been mastering facts and learning their relationships. Step by step, long and laboriously, he has brought into intellectual captivity vast areas of the unknown. With all this progress, however, the world still abounds with undiscovered secrets. But the researcher is on the right track. He is on the road to world mastery. His glorious success has been due not only to his patience and persistence in observation; but, also to the objectivity and comprehensiveness of his approach to his problems. Detachment: that is the word! The scientist stands aside and watches. He will not allow his own wishes, his prejudices, his love of personal glory, to obstruct the truth. He is open-minded and willing to go wherever the facts lead him. Before we shall ever have the true light of masonry, we too must have that experience.

After all, what are we masons concerned about? Do we desire to be prominent? Do we yearn to have our preconceived notions confirmed? Are we more deeply interested in the organization of Masonry than in the purpose for which it was founded? Do we ever really forget ourselves in the work of Craftsmen? In every case of true greatness within the craft greatness was characterized by a noble vision of the supremacy of God and a reckless abandon of self to the doing of His will. What do the consequences matter when the truth is at stake? By faith, these worthy pioneers were lifted above petty ambitions and compromises of men to a broad comprehension of the meaning of the universe and the eternal purpose of Almighty God who placed them on the earth with a work to do.

Rev. Clyde G. McCarver, 32°, K.C.C.H.

A true Mason cannot make a set of rules of life for himself. He cannot repeal the rules of life which were existant before him. He must seek the will of God in the moral and spiritual laws of human life. He cannot repeal nor change these laws to his own liking. In our own times many people have their ears so attuned to what the moral rebels have to say that they are deaf to the voice of God. In every part of the universe to its remotest bounds, justice is superior to injustice, honesty to dishonesty, truth to falsehood, virtue to vice, love to hate. This is what masonry has always taught. It is what a mason must ever live by!

The true Masonry which characterizes a man is that which shows in everyday living . . . in the routine, commonplace affairs of men. It is not the creeds we repeat; nor is it only the doctrines which might be precious to us. It is not the number of times we attend the Lodge meeting. Though all these are certainly involved — a mason has a creed; he holds fast to the precious doctrines which mean much to him; he does attend Lodge with regularity. But in the final measure of things, we shall be weighed not by these alone — but by what we did with the designs which were placed for us and by what use we put to the tools which we had. Coleridge said: "The whole faculties of man must be exerted in order to call forth noble energies; and he who is not earnestly sincere lives in but half his being, self-mutulated and self-paralyzed." No impulse is too splendid for the simplest task; no task is too simple for the most splendid impulse. If masonry does not make men better, men will certainly make masonry worse!

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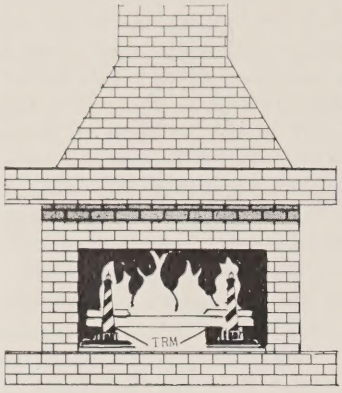

HEARTHSIDE CHATS

By

Tom MacRae

Vacation time is practically here and again, feeling somewhat like Judas, we ignore the coastal regions and center our thoughts around the mountains of Western North Carolina.

Annette will soon have her second master's degree from East Carolina University. Despite this "advanced learning" she fails to understand why we spend money "up there" when generous friends have offered us air-conditioned cottages without charge at two famous beach resorts.

Had the wife been with us during the past two months she might understand. Strictly in line of duty, understand, we visited every beach along the coast from Jones County southward to the South Carolina line. We photographed acres of skin (mostly non-seductive) and skimpy swim suits.

In the same period of time and at the same beaches we consumed enough seafood to stock a supermarket. As a matter of fact, our stomach still comes in and goes out with the tide.

Air conditioning is wonderful, but it fails to compare with those wonderful nights at Burnsville where blankets are required in July and August. Some nights you also have to close the windows.

The pounding surf, the incoming and outgoing tides, along with a new harvest of sea shells are impressive sights at any beach. More impressive, we think, are the lofty mountain peaks which become visible as the morning fog dissipates.

A ride along the Blue Ridge Parkway north of Asheville — or a scenic view from atop Grandfather Mountain — is highly impressive. It is a forceful reminder of the Great Builder and Supreme Ruler of the Universe.

The Nu-Wray Inn at Burnsville has been our vacation site for seven or eight years. The food is so good that even the State Highway Commission — holding a meeting at Asheville — will make the 80-mile roundtrip just for a meal.

The meals are served "southernboard" which means that every time a platter is emptied it is refilled and returned to the table. There are at least 20 different dishes at each meal, and if you leave hungry it's your own fault.

Being a coastal resident we can't help but feel somewhat like Judas in planning a mountain vacation. Unfortunately, it will cost more than 30 pieces of silver!

The Supreme Council

May 7, 1969

Illustrious Robert L. Pugh, 33°
Secretary, Scottish Rite Bodies
P.O. Box 1449
Corner Hancock and Johnson Streets
New Bern, North Carolina 28560

Dear Brother Pugh:

This will acknowledge receipt of your letter of May 1, 1969, in which you gave me some very valuable and encouraging information concerning your Spring Reunion, which was held April 8, 9 and 10, 1969. You appeared to have had a very fine class and deeply interested candidates, which class was designated as "The Acacia Class" and dedicated to the memory of deceased Illustrious and Most Worshipful Brother Thomas J. Harkins, 33°, Past Sovereign Grand Commander. It was very good reading to me to know of the continued growth of the Scottish Rite in your Valley.

I have long wished to return to your Valley on some appropriate occasion and revive my memory of earlier days when I enjoyed being with you so much.

I have passed over to The New Age your letter and other information, together with the photographs, for some publicity in The New Age of the wonderful work you are doing in New Bern.

With warm personal regards and best wishes,

Sincerely and fraternally,

Luther A. Smith
Sovereign Grand Commander

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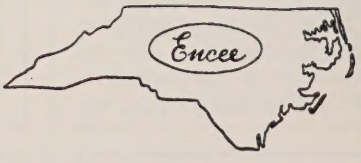

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SCOTTISH RITE CLUBS

The Albert Pike Scottish Rite Club

The "Albert Pike Scottish Rite Club" held its regular meeting Monday night, May 5, 1969. A steak dinner was enjoyed by all members present at Tetterton's Restaurant.

The following members were present: G. R. Leggett, Sr., President; W. C. Chesson, Secretary; R. H. Lucas, Hugh Brown, W. C. Styons, Bryant Harris, Dan Pittman, Edgar Bateman.

Our next meeting will be Monday night June 2, 1969.

The temptation of Jesus was to substitute false for true horizons. The temptation was not one but a series—entirely typical. To satisfy physical necessity, to secure recognition, and to achieve power; surely, these are not unworthy aims. The danger is that we will think of them as ultimate aims and resort to dishonorable means to achieve them. Our temptations arise most frequently out of our legitimate desires and the temptation is to fulfill them illegitimately. So we seek to satisfy physical necessity by clever manipulations instead of honest labour, to secure recognition by exploiting the baser instincts of men, and to win power through some surrender of integrity.

The way he chose was not easy; Golgotha is ordinarily regarded as the ultimate in tragedy; but still more tragic is the embittered cry of Cardinal Wolsey:

"Had I but served my God with half the zeal I served my king, He would not in mine age have left me naked to mine enemies."

It is not comfortable to conjecture what might have happened if He had accepted the false horizons of repletion, popularity and control offered Him that day. Men might have lost sight of the true horizons altogether and have come to look upon the false horizons as true and inevitable.

Now, what has all this to do with us? Simply that in many instances we have yielded to these temptations instead of resisting them — we have moved into worlds with horizons of selfish considerations upon which the heat lightnings of passion incessantly play and across which the shadows of fear forever drift. Some of us have received every gift Satan offered Jesus that day — we do not know what it means to be hungry; we are actually bored by attention, and we affect boredom though we may be secretly pleased; and we control those forces which banish darkness, isolation, labour and pain to amazing degree. Yet we are far from happy. We remain uneasily aware of life's true horizons. We are, indeed, men of lost horizons. And we even suppose that by some terrific effort, some bloody wrench, we might break free to achieve these true horizons and live in a world where we would be no longer ashamed and suffocated. Yet the cost in discomfort and ridicule is so great, we hesitate.

This being the case, our temptation assumes another form. Doubt whispers that these lost horizons of the heart's desire have never existed, save in fancy; that disillusionment is inevitable, whatever we do; and that we had better make the most out of our situation, winding up the toys all over again, for if we don't keep busy, we'll go mad. This is the state of mind which prevails beneath all the simulated hopefulness, the feverish gaiety, of our common life. One feels it in every economic impasse, in every political expedient, in every dull acquiescence to tyranny, in the taut and hysterical psychology created by protected crisis. "We dare not look in one another's minds for fear of what we shall see there." And this, directly and incontestably, is the result of having accepted a world the horizons of which are false.

One of our chief afflictions, is the decay of respect for authority. When the average man refuses to submit to just authority, a society must fall apart, no matter how many policemen or soldiers are at the disposal of the state.

Authority is not simply, or primarily, a matter of policemen and soldiers. The highest and most pervasive form of this sanction is moral authority.

"Conscience is an authority; the Bible is an authority; such is the church; such is antiquity; such are the words of the wise, such are hereditary lessons, such are ethical truths; such are historical memories, such are legal precedents and state maxims; such are proverbs; such are sentiments, presages, and prepossessions."

Even the wisest man must rely upon authority in most things, because life is for action. If you and I challenge every authority and try to work out our own private answers to everything in life, we will be too busy searching for answers to have any time left for action.

Those who would destroy the present system, fail to understand that periods of chaos are followed by periods of iron rule.

But do the students really want to go through the agony of exercising power or merely the excitement of fighting for it? An educated man is one who really thinks about the consequences of his actions, and this is the interesting question. Suppose university presidents and faculties gave them everything they wanted, (and most of them are) would the SDS really deal with the hard questions, and would the rest of the country, after the politics of violence, tolerate them even if they tried?

Wilmer C. Chesson

Secretary

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Beaufort County Scottish Rite Club

The Beaufort County Scottish Rite Club held its regular meeting today, Sunday, one week later than normal because our regular meeting date fell on Easter Sunday.

There were twenty-eight in attendance. Charcoaled steaks were the menu along with all of the trimmings.

The meal was served at six-thirty. Brother Jack Tripp gave the invocation.

After the meal was over, it was requested that we have the program immediately, due to the fact our program was from out of town and they would like to return home as soon as possible. So the tables were cleared and the meeting was turned over to Mildred Hodges, who introduced Misses Loyce and Helen Brinson of Belhaven, N. C., who with a friend of theirs, a lady from New York, told of their experiences while traveling through Europe on $5.00 a day. They explained, they flew from Washington, D. C. to London where they bought a Volkswagon for four passengers with a compartment in the rear to carry their luggage, and they set-out on a journey that covered most of Europe. Including: Portugal, Spain, Italy, Greece, Crete, Norway, France, England, Scotland, Ireland, Hungary, Belgium, Sweden, Germany, Holland and it seems they went everywhere, they traveled by plane, bus and water, also rail. They described in detail of many experiences, some of which were very exciting. They also presented slides of very beautiful scenes. Their trip lasted one whole year excepting four days. They explained that at times they had a little difficulty with languages, but the people were very friendly everywhere and they were fortunate to stay out of trouble. Of course it is impossible to tell all of one's experience of such a trip in such a short time but their audience felt as if they had taken a long trip when their program ended. The club members requested that Brother Bob Mohler be given credit for his untiring efforts of holding up the map of Europe all through the program, Bob could not see the map but he sure could feel the weight of it with out-stretched arms for about an hour or more. He really gave the program his support.

After such a long program, time was running out but, the club had a short meeting anyway.

President Vance Smith presided, the secretary read the minutes and the secretary gave a report on the treasury.

Three new members were welcomed into the club and their dues were waived for the remainder of this year. Brothers Roy Edwards, Fred Hollis and Chester Elks, these only became 32 degree Masons in the recent Reunion.

Correspondence was read from Brother R. L. Pugh, secretary of the Scottish Rite Bodies of New Bern.

Our next meeting will be on Sunday May 4th, at Brother W. W. Alligoods camp on the Pamlico River. A fish cook-out is planned, mmebers are not supposed to bring anything but their appetites.

There was no further business, the meeting adjourned.

Ashley G. Leggett
Secretary

Beaufort County Scottish Rite Club

We really had a nice meeting today, there were about twenty-five present. We met at Brother Bill Alligood's summer home on the Pamlico river. He has one of the nicest places for such an occasion on the river. His place is located at Swan's Point.

Brother Willie Gray Hodges got up early Saturday morning and went down to Tranters creek which runs at the edge of his farm and caught so many herring that he could not use them all. SO!, we had us a fish fry that was out of this world. Bill has a special rig that he uses to cook fish, hush puppies and french fries all at one time, out of doors too. Now talking about a good smell and people working up- an appetite, but you could smell those fish cooking all over the neighborhood. It was all we could do to keep the other campers away. Of course we told them to become a Scottish Rite Mason and they could join us. Maybe we will get some candidates that way, who knows. Oh, well, a good time was had by all. Our special thanks to Brother Bill and his wonderful wife Muriel.

Our president was not with us so our Vice president Brother Henry A. Jones presided.

Brother Ray Alexander gave the invocation.

The Secetary's report and the Treasury report were read and both approved.

Brother Jones welcomed the guests of Ray Alexander, Geo. McCann and Mrs. McCann.

Brother Dukie Watson and the Dr. Pepper Co. furnished drinks for today's affair. Many thanks, fellows!

Brother Edward Ray Edwards invited all of us to attend a special program to be held at the Washington Lodge 675 on Highway 33 on June 28th. Brother Ray said more will be explained about that at our next meeting but he wanted us to be sure to hold that date open so we could attend.

Our next meeting is to be on the first day of June at six p.m. at the Beaufort County Shrine Club hut on Slates Stone Road. This will be a steak cook-out unless otherwise notified. Of course you bring your own steak and the club will furnish everything else. A program will be provided. Brothers Henry Jones and Ed. Ray Edwards will be in charge.

The club regretted that Dukie and Evelyn Watson could not be with us at this time due to the illness of Evelyn. We will be looking for you next time.

We were glad to have Mrs. Jack Tripp back again after a recent trip to the Beaufort County Hospital.

There was no further business and the meeting adjourned.

Ashley G. Leggett
Secretary

Elizabeth City Scottish Rite Club

The Elizabeth City Scottish Rite Club met May 8th, 1969 at Widow's Son Lodge, Camden, N. C at 7:30 p.m.

The meeting was called to order by Brother M. W. Coates, Sr., President. R. K. Hollomon gave the invocation.

The president stated we should put on a drive to increase our Scottish Rite membership, each member was requested to help in this drive. The minutes of our last meeting were read for our information. The secretary also mentioned what a good meeting we had on our ladies night.

Each Ambassador will be requested to start trying to get candidates lined up for the fall reunion.

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We plan to have our next meeting September 6th, 1969 and plan our fall ladies night supper.

There was about twenty (20) members present. Refreshments were served and enjoyed by all.

There being no further business, the meeting was adjourned.

R. K. Hollomon,
Secretary and Treasurer

Lenoir County Scottish Rite Club

The Lenoir County Scottish Rite Club met on March 27, 1969, at the Barbecue Lodge with President Marvin Kornegay presiding.

Brother Robert Whitfield gave the invocation. Twenty-two members enjoyed a wonderful meal.

The secretary read the minutes of the last meeting.

Brother Lee Dorsey gave a discussion on the large class that was going to New Bern. He asked as many members as possible to go down to New Bern during the Reunion.

Our one guest was Brunie Ives who was recognized.

The meeting was closed by a prayer by Brother William Leggett.

Respectfully submitted
Marvin R. Noble
Secretary & Treasurer

Martin County Scottish Rite Club

The Martin County Scottish Rite Club held its regular meeting Wednesday night, May 7, at the Town and Country Restaurant in Williamston.

The Invocation was given by Brother John Swain, the minutes of our last meeting and Treasurer's Report were given.

The club then welcomed one new member, Brother David Minshew. Brother Minshew made some very inspiring comments about the trip to New Bern and Scottish Rite Masonry.

There being no further business the meeting adjourned.

Our next meeting night will be June 4 at the Shamrock Restaurant in Williamston at 7:30 p.m.

King Leggett
Secretary

407 Court St.
Edenton, N. C. 27932
April 13, 1969

Dear Mr. Pugh,

Thank you for your beautiful letter written on the death of my husband William Daniel Holmes, Jr., and for the perpetual memorial established in the N. C. Scottish Rite Masonic Foundation Inc, in his name.

His masonic training seemed to have a great influence on the kind of life he lead and this alone is a great comfort.

Thank you for the Ladies Courtesy Card which you also enclosed. Since I travel a great deal in twenty-two counties for the North Carolina Heart Association I shall keep this in my purse in case I should ever need assistance. My daughters also join me in deep appreciation for your gracious kindness.

Sincerely yours,
Peggy A. Holmes
(Mrs. William D., Jr.)

Your kind expression of sympathy is deeply appreciated and gratefully acknowledged by the family of Dan H. Stubbs.

REQUESTS FOR MASONIC HISTORY FROM AFAR

Frequently we receive requests from various Masonic Bodies throughout the country for some description of Masonic buildings and historical Masonic events of New Bern and the New Bern area. The early history of Masonry in this section has spread far and wide and it is always interesting not only to receive communications from other sections of the country inquiring about our items of Masonic lore, but it is equally thrilling to receive visitors in our Temple who are motivated by this same interesting desire and who enjoy a visit through the several apartments of the Temple. We are always glad to have these visitors and enjoy nothing more than escorting them on such a tour.

Recently we received a letter from Brother Edward Y. Smith, Jr., Ass't. Secretary of the Scottish Rite Bodies in the Valley of Southern New Jersey, Northern Jurisdiction, located at West Collingswood, N. J. We think you will enjoy reading his letter in its entirety and you will enjoy also the description of their Scottish Rite Temple (See page 15). Both of these we are reproducing below for your reading pleasure. In addition, you might be interested in the brief description we forwarded him of St. John's Lodge #3 and Lowthrop Hall, both of which constitute the historical places of the Temple we occupy.

* * * *

May 9, 1969

To the Secretary of:
St. John's Lodge #3, A.F & A.M.
Masonic Temple
New Bern, N. C. 28560

Dear Brother Secretary:

I recently heard a story about, it was said, your Masonic Temple. I was told that you now meet in a large combination office building/masonic temple and that the old building was placed atop the new. Further, that George Washington is said to have visited in this old building and that a point of interest is the scarred wainscoating around the meeting room, which is said to have been marked by rifle barrels being leaned against the wall by soldiers during the war between the states.

I am Editor of our Excelsior Scottish Rite Bodies' Newsletter, which goes out to almost 9,000 Masons each month, and I am always looking for items of Masonic interest to publish. The story of the preservation of your Temple might be just that.

I would appreciate your confirming this story and supplying me with accurate, and additional, details.

As a matter of interest, my great grandfather and great-great-grandfather were members of Johnson-Caswell Lodge #10, located at Warrenton, where my mother's family has its roots. I would further add that I am a member of the A.M.D., which, as you know, has its roots in North Carolina.

Trusting that I may hear favorably from you in the near future, and with thanks for your interest and consideration, I am

Fraternally and sincerely,
Edward Y. Smith, Jr.
Assistant Secretary

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St. John's Lodge No. 3

St. John's Lodge #3, constituted in 1772, originally held its meetings in Governor Tryon's Palace.

After the destruction of Tryon's Palace the present site of the Masonic Temple was purchased in 1798. The building, erected thereon, experienced several stages of growth and was finally dedicated in 1809. Later it was extensively renovated and redecorated in 1847.

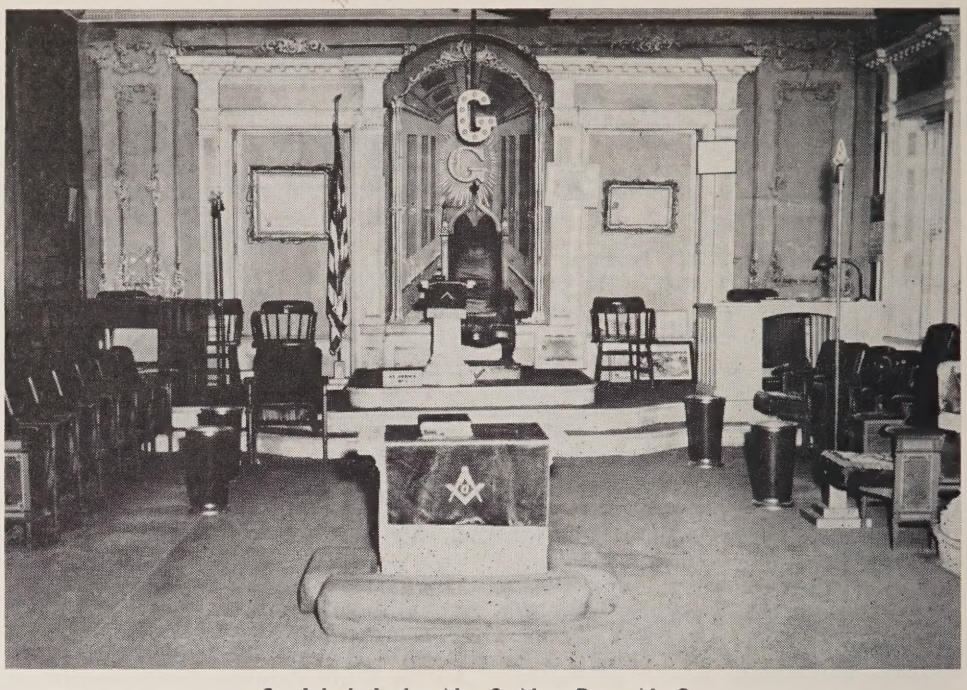
During the early days of the War Between The States the Masonic Temple was used as a Confederate Arsenal. Young women volunteered their services in making cartridges for the Confederate soldiers.

After the capture of the town by Northern troops under General Burnside in 1862, the building was used by the Unionist as a hospital. The Federal soldiers are also said to have made coffins here, storing them in the basement. St. John's Lodge was subsequently in 1900 allowed a cash claim by the Federal Government, after repeated requests. The amount of the claim was $13,000.00 for the use of the Temple for hospital purposes and also for damages incurred thereby.

About 1857 an itinerant painter, who was a Mason, was commissioned by St. John's Lodge to decorate the Lodge room with appropriate Masonic symbols. His work remains on the walls and on the ceiling to this day as a tribute to his genius, for the Lodge has never been able to duplicate or redecorate the paintings; and it does not wish to destroy, or diminish the beauty of the original paintings.

In 1900 the entire building was again extensively renovated and was completed in 1905. The Theatre was completely remodeled and placed in continuous use. Today it stands as the oldest Theatre in the United States continuously in operation.

This Lodge Room, the home of St. John's Lodge #3, gave birth herein to other Masonic units such as the three York Rite Bodies, The Scottish Rite of Freemasonry, Doric Lodge #568, The Eastern Star, and Berne Lodge.



St. John's Lodge No. 3, New Bern, N. C.

LOWTHROP HALL

Lowthrop Hall, just across the hall from St. John's Lodge room, is named for Francis Lowthrop, who was Master of the Lodge for fourteen consecutive years, the longest on record. He died October 28, 1806 and was considered one of the most outstanding of all the Masonic leaders in the history of the Lodge. When George Washington visited here in 1791, Francis Lowthrop was on the committee to prepare the Masonic Address of Welcome. The room, later named for him, also served as a social center for the town. Here the young people would gather for their social affairs, with the dance music being provided by a small orchestra occupying the elevated enclosure or pit which has been preserved.

Judge Kindly

Don't expect perfection in a man just because he is a Mason. If you do, you will be disappointed. Masonry makes men better, but no human agency makes them perfect. If he is a Mason, you have a right to presume he is a fairly good man, but do not condemn Masonry even if a few Masons turn out bad. Even the Great Teacher himself had a Judas. The aim and purpose of Masonry is to receive none but good men, keep them good, and make them better. Judge the Institution, not by a few failures, but by the average of its successes. That average is high and it consequently gives standing to its members, but it cannot be an infallible guide.

The Fraternity may decide to do something which you, as an individual member, may oppose. But do not feel that you must condemn the action on that account. You may be right but do not pull away. Even you are not infallible, and the Institution has stood for so many years, you may feel assured that its average performance will be good.

Scottish Rite Needs . . .

. . . the active participation of every Master Mason who is sincerely trying to practice the honored, time-tested principles of the Fraternity in his daily life and, particularly, in his relations with his fellow men.

And the world, in turn, needs, more than ever before in history, the example of such men—men who are dedicated to these great moral precepts and to the preservation of human dignity.

Never has there been a greater or more urgent need for men who are striving to practice true brotherhood—and nowhere will you find a greater opportunity to increase your capacity for enlightened service than in Scottish Rite Masonry.

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THE EXCELSIOR SCOTTISH RITE TEMPLE

Situated on eight acres of beautifully landscaped ground in the borough of West Collingswood, New Jersey is the Scottish Rite Temple in which the Excelsior Scottish Rite Bodies meet. The property is owned by the Bodies and their membership, and is the only Temple in this sector with such ideal conditions for the furtherance of Scottish Rite Freemasonry. The parking lot provides space for 380 automobiles, and the spacious grounds surrounding the temple create an air of graciousness not often found in this heavily populated section of the country.

The story behind the foundation of such an edifice is of interest.

In 1929 a committee of Scottish Rite Masons was formed to investigate the feasibility of a temple to be owned exclusively by the Scottish Rite Bodies and located in the vicinity of Camden City. At that time the Bodies were meeting in the Camden Masonic Temple. The committee's research proved this plan practical. After consideration of several sites, the Hurley estate in West Collingswood was decided upon as most suitable, and construction began in 1930. The cornerstone was laid and the buildings dedicated on October 3, 1931 by Grand Lodge. In 1951 the two corner properties at White Horse Pike and Harrison Ave. were purchased and the Excelsior Association became owners of the entire block bordered by White Horse Pike, Magill, Franklin and Harrison Avenues.

The main building was constructed at a cost of $500,000, a cream brick being used for the exterior. It is completely fire resistant, and the best materials were used to provide us with a building of lasting quality and beauty. The Proscenium Arch is 45 feet wide and the stage is 27 feet deep; the switchboard can duplicate any lighting condition or special effect. Our backdrops are many and varied. The auditorium has seating for 1050 people, and is often filled to capacity. The specially built Moller pipe organ provides us with beautiful music before and during the ceremonies. The banquet hall seats 900 people on the main floor and 400 on the balcony. We have a fully equipped kitchen. Our Carillon plays each morning at 9 o'clock filling the area with beautiful and appropriate selections.

The original manse was left standing and interconnections made so that the structure might serve as the Administration building. The first floor contains the offices, a large sitting room, and sun porch; the second floor contains the library and museum, and space is provided for the Scottish Rite Club which meets every Wednesday. There is also the Frank C. Sayrs Room, a conference office named for our departed Illustrious Brother, who was a former Deputy for New Jersey and Active Member of the Supreme Council. The Choir meets on the second floor for their practice. The third floor houses the recreation rooms which are equipped with 2 pool tables.

Deck shuffle boards are located on the grounds for the use of our members.

In 1948, the William P. Weiser Memorial Walk was erected and dedicated. The walk, extending from the Pike to the Administration Building, is tastefully decorated with paintings along the walk and about the lily pond, the American flag flies daily from the staff about which our members may sit and relax.

In 1962, the Frank C. Sayrs Memorial Elevator and Vestibule was erected and dedicated. This provides our members with a ground level entry and the elevator eliminates the need to climb stairways, thereby permitting our mature or disabled brethren a chance to come to our many functions.

To all, members and prospective, we may state with pride that there is no mortgage to assume, and there has never been a charge levied upon our membership for the upkeep of the temple.

Excelsior Bodies extends an invitation for you to came out and participate in our activities, and enjoy our fine temple and the advantages it offers.

A Timeless Prayer

Let me do my work each day, and if the darkened hours of despair overcome me, may I not forget the strength that comforted me in the desolation of other times. May I still remember the bright hours, that found me walking over the silent hills of my childhood, or dreaming on the margin of the quiet river, when a light glowed within me and I promised my early God to have courage amid the tempest of the changing years. Spare me from the bitterness and sharp passions of unguarded moments. May I not forget that poverty and riches are of the spirit. Though the world know me not, may my thoughts and actions be such as shall keep me friendly with myself. Lift my eyes from the earth and let me not forget the uses of the stars. Forbid that I should judge others lest I condemn myself. Let me not follow the clamor of the world, but walk humbly in my path. Give me a few friends who will love me for what I am, and keep ever burning before my vagrant footsteps, the kindly light of hope. And though age and infirmity overtake me, and I come not in sight of the castle of my dreams, teach me to be thankful for life, and for time's olden memories, that are good and sweet, and may the evening twilight find me gentle still.

Origin of "Scottish" Rite

Use of "Scottish" in its name has led many Masons to the erroneous belief that our Rite originated in Scotland and that Scotland remains the fountainhead of its activity.

The first reference to the Rite appears in old French records where the word "Ecossais" (meaning Scottish), is to be found.

During the latter part of the 17th century when the British Isles were torn by strife many Scots fled to France and resumed their Masonic interests there. It is felt that this influence contributed to the use of the word "Scottish."

Earliest documented records trace the actual beginnings of the Rite to Bordeaux, France, about the middle of the 18th century. From there it was carried to the French possessions in the West Indies and thence to the United States.

The first Supreme Council was established in Charleston, S. C., in 1801. All other Supreme Councils in the world are descended from it.

It is interesting to note that the Supreme Council for Scotland did not come into being until 1846 and, hence, holds no priority that would call for the work of the Rite to be performed in that country.

—Exchange

The Guy in the Glass

When you get what you want in your struggle for gain,
And the world make you king for a day,
Just go to the mirror and look at yourself,
And see what the man has to say.
It isn't your father or mother or wife
Who judgement upon you must pass.
The one whose verdict counts most in your life
Is the one staring back in the glass.
You may be the one who got a good break
Then think you're a wonderful guy!
But the man in the glass says you're a fake
If you can't look him straight in the eye.
You may fool the whole world down your pathway of years
And get pats on the back as you pass,
But your final regard will be heartaches and tears
If you've cheated the man in the glass!

—Unknown

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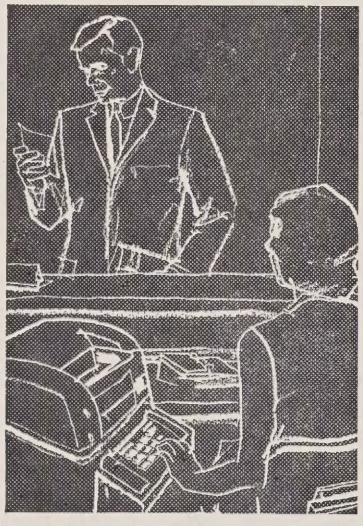

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In Memoriam

Our memories are precious gifts.
To treasure through the years,
To comfort us when days are dark,
And eyes are dimmed with tears,
Without them we'd be desolate.
When loved ones slip away.
Possessing them our hearts re-live,
And so — when separation comes,
To bring us bitter loss,
Our memories are precious gifts,
To help bear the cross.

Byron L. Adams, 32°, Morehead City, N. C.	**Aug. 10, 1968**
George A. Harris, 32°, Myrtle Beach, S. C.	**Sept. 1, 1968**
Samuel Thomas Hill, 32°, St. Albans, W. Va.	**Mar. 29, 1969**
Rufus Elliott Taylor, 32°, Robersonville, N. C.	**May 12, 1969**
J. Paul Davenport, 32°, Pactolus, N. C.	**Nov. 24, 1968**
John E. Dudley, 32°, Beaufort, N. C.	**April 29, 1969**
Milton Bray Staples, 32°, Belcross, N. C.	**July 9, 1968**
Robert Franklin Spence, 32°, K.C.C.H., Elizabeth City, N. C.	**May 25, 1969**
Lawrence H. Homer, 32°, Jacksonville, N. C.	**May 7, 1969**
Jack W. Brogan, 32°, Jacksonville, N. C.	**May 29, 1969**

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Woodrow Midgette, 32° ..... Sec't.-Treas.

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Leonard M. Thompson, 32° ..... Vice-President
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